


MOTIVES TO GODLY KNOWLEDGE:

*With a brieife instruction
very necessary to bee
learned and vnderstood of
euery one before he be ad-
mitted to partake the
Sacrament of the
Lords Supper.*

*Also a sweete comfort for a
Christian being tempted.*



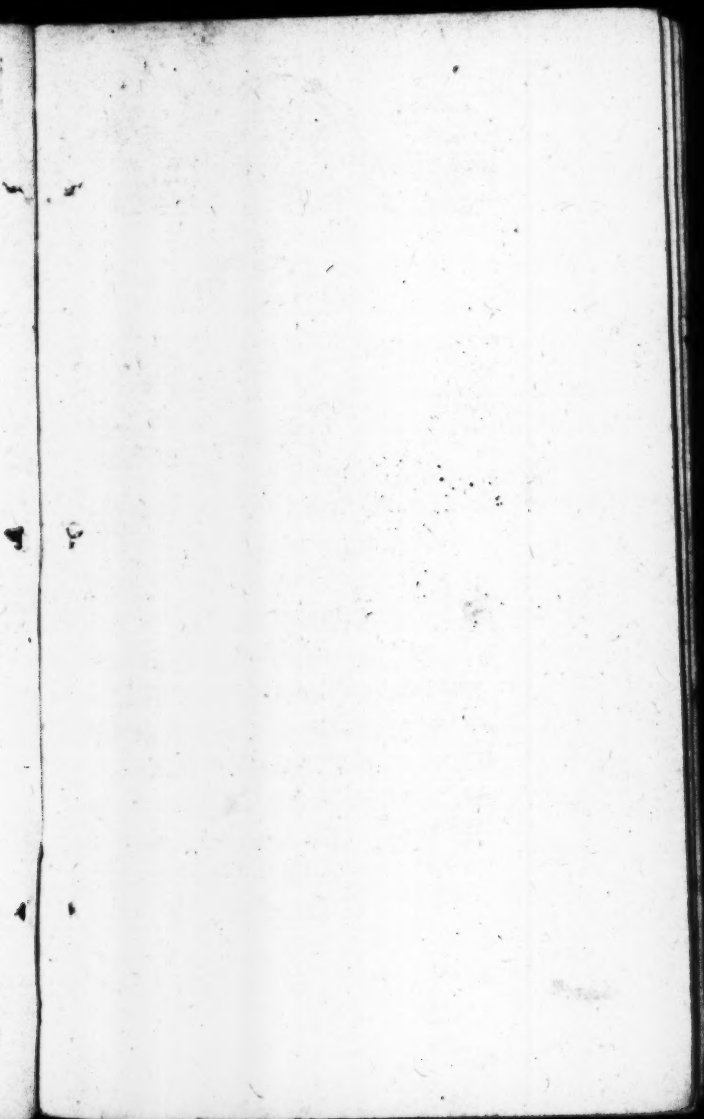
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A Prayer.



Most mighty God,
and mercifull Father
in Iesus Christ thy
deere sonne; I wret-
ched sinner do humbly beseech
thee to forgive me all my sins,
which I acknowledge to be in-
finite; in regard whereof, I feel
nothing due unto me, in thy
iustice, but eternall death: yet,
deere Father, I beseech thee to
accept the obedience and death
of thy Christ my Redeemer, as
a full ranfome for them all.
Wouchsafe (O Lord) so to
sanctifie my heart by thy holy
Spirit, that I may daily find
in my selfe, the power of his

A Prayer.

death by the death of sin in me;
and the vertue of his resur-
rection, by my rising to amend-
ment and newnesse of life. To
that end (good Father) let thy
holy word dwell plenteously in
mee, with gracious understan-
ding and knowledge. Joyne
with it (I beseech thee) the po-
werfull working of thy fructify-
ing Spirit, to refozme mine in-
ward man according to thine
owne Image; to strengthen
my faith against all daies of
tryall; and to encrease in mee
all heauenly vertues, to the
glory of thy name, with the
eternall comfort of mine
owne soule, through Je-
sus Christ my Lord
God and on-
ly Saviour.
Amen.

Motives



The Printer to the *Reader.*



CHRISTIAN Reader, this Catechisme came to my hands, by a friend that was desirous to haue it Printed. Not alone for the the good of all those people vnto whom it was first deliuered (by a faithfull Minister of Gods word) but for the benefite and publike good of all others: It is set forth without the Authours knowledge, yet my friend (knowing the will of the Authour to doe

A 3 good

To the Reader.

good to all, so much as in him lieth) doubts not but to pacifie him, for this his ouer-much boldnesse in the publishing hereof; being so necessary and needfull in these our daies: for in no age hath there bene more need of instruction, by reason of the fulnesse of sinne. So that for the good of all Gods children, here is presented to thy view the way to heauen (by the right and worthy receiuing of thy Redeemer.) which whosoever walketh shall neuer misse of eternall happinesse. The God of mercy worke in thy heart by his holy Spirit, the meanes of thy Saluation. *Amen.*



A Briefe instruction very
 necessary to bee learned
 and vnderstood of euery
 one, before he be ad-
 mitted to pertake
 the Sacrament
 of the Lords
 Supper.

Question.



EP EATE the Com-
 mandements.

Ans. God spake
 these words, &c.

Q. Can you keepe these
 Commandements?

A. No.

Q. Why so?

A. First, because the^a Law
 is spirituall, and I am carnall.
 Secondly, if I^b could keepe
 the

Rom. 3. 20.

Eccle. 7. 20

^a Rom. 7.

14.

1 Cor. 2. 14

^b Iam. 2. 10

2 A short Catechisme.

the whole Law, and yet offend
but in one point, I should bee
guilty of all.

^E Gen. 6. 6. Thirdly, my very thoughts,
Exod. 20. contrary to this Law, are in the
17. sight of God manifest trans-
Act. 8. 22 gression against the same.
2. Cor. 3. 5.

^{Prou.} 20. 9. Q. What then do you learne
by this Law?

^a Deu. 6. 5. A. The true knowledge of
Leuit. 19. God and of my selfe, with my
18. duty to him and my neighbor.

^{Math.} 22. Q. What knowledge of God
37. learne you thereby?

^a Leuit. 11. A. His holinesse, ^b righte-
44. teousnesse, and ^c iustice, in whos
^b Psal. 7. 10. this Law is an Image.

^c Psal. 51. 4. Q. And what of your selfe?

^{Apoc.} 15. 3. A. My sinne, wretched-
^d Rom. 3. nesse and misery.
20. & 7. 24.

Q. Did God create you
sinfull, wretched, & miserable?

^e Gen. 1. A. No, he made mee in
26. 27. Adam, holy, righteous, & iust,
^{Eph.} 4. 24. according to his owne Image.

Q. How



MOTIVES TO godly knowledge.

Brethren be not children ^{1. Cor. 14.}
in vnderstanding; How- ^{20.}
beit, as touching naugh-
tinesse bee yee children,
but in vnderstanding be perfect.

Be ready alwaies to giue an an- ^{1. Pet. 3. 15.}
swer to euery man, that asketh a
reason of the hope that is in you;
and that with meeknesse.

Bodily exercise profiteth little, ^{1. Tim. 4. 8.}
but godlinesse is profitable for all
things, hauing promises of bles-
sing in this life and in that which is
to come.

Remember thy Maker in the ^{Eccles. 12.}
daies of thy youth, before the daies ^{2.}
of aduersity come; and before the
yeares approach, when thou shalt
say,

say, I haue no pleasure in them.

Hos. 4. 1.

The Lord hath a controuersie
with the Land; for there is no
truth, no mercy, no knowledge of
God in the land.

Iohn 17. 3.

This is life eternall to know
thee the onely true God, and I E-
SVS CHRIST whom thou hast
sent.

1. pet. 2. 2.

As new borne babes desire yee,
and receiue the sincere milke of the
word of God, that yee may grow
thereby to saluation.

2. Pet. 3. 18.

Grow in grace and in the know-
ledge of our Lord and Saviour
IESVS CHRIST.

Heb. 9. 17.

Remember thou dost liue to die;

Numb. 23.

then study thou to liue,

10.

and to die the life

and the death of

the righ-

teous.

A short Catechisme. 5

A. I am ^b assured of it by ^b Rom. 8.
his holy Spirit which hee hath ^{16.}
giuen me, without the which ^{Ioh. 3. 24.}
^c no man can truly beleene. ^{c Ioh. 6. 63}

Q. How know you that ^{Rom. 9. 16.}
Gods Spirit of adoption dwel- ^{1. Cor. 12.}
leth in you? ^{3.}

A. By ^d feeling in my selfe ^{d Luke 7.}
(even from the bottome of my ^{37. 38. &}
heart) an inward sorrow and ^{15. 18. 19.}
griefe for all my sins past: with
a full ^a purpose, and unfeyned ^{a Phil. 3.}
desire, utterly to forsake them ^{13. 14.}
hereafter; & to spend the rest of ^{Psal. 51. 10.}
my daies in the service & feare ^{12. & 10.}
of God. This being contrary to ^{19. & 32.}
my corrupt ^b flesh and bloud is ^{106.}
certainely the speciall ^c motion ^{Eph. 4. 23}
of the Spirit of God, if it bee ^{24.}
toynd with a sure ^d faith in the ^{Rom. 12. 2.}
merits of Christ Jesus. ^{b Math. 16.}

Q. What if repentance and ^{c Gal. 5. 22}
newnesse of life (being, indeed, ^{d Heb. 11.}
the lively marks of a true faith, ^{6.}
and of the Spirit of God) bee ^{Rom. 14.}
not ^{13.}

6 *Asbort Catechisme.*

not so effectuell in you, as you haue declared:

^a Mat. 12. **A.** The ^a motions of my
^{20.} mind, toynd with a willing in-
^{Phil. 2. 13.} clination to these vertues doe
^{Rom. 8. 15.} proceed from ^g Spirit of God,
^b Mar. 17. and are tokens of a ^b true (al-
^{20.} though a weak) faith: and there-
^{Luk. 17. 5. 6} fore I beleue that as the Lord
^{Mar. 9. 24.} hath mercifullly begunne in mee
^{Mat. 6. 30.} this ^c good worke; so will he (in
^c Phil. 1. 6. his ^d due time) strengthen and
^d Ecclef. 3. increase the same to a ^c suffici-
^{1.} ent measure, so that I neither
^e Mat. 13. neglect no^r ^f dispise the ordina-
^{23.} ry meanes which hee hath ap-
^e 1. Thes. 4. pointed me to grow therein.
^{8.}

2. What are the meanes
^{1.} Pet. 2. 2. ordained by God to strengthen
^{Heb. 13. 22.} your faith?
^{Ioh. 12. 48.}

^a Rom. 10. **A.** The carefull and diligent
^{17.} hearing of his word Prea-
^{Iam. 1. 21.} ched, with the reuerend and
^b 1. Cor. right ^b vse of the Sacraments,
^{11. 26.} together ^c with priuate and
^c Luk. 17. 5. publicke
^{1. Tim. 2. 8.}

A short Catechisme. 3

Q. How then haue you lost the same?

A. By the ^a original sin of my first Parents Adam & Eue; & I ^{a Gen. 3. 6.7.} haue multiplied my wickednes by mine own ^b actual transgressions, in thought, word, & deed. ^{b Ioh. 15. 13. 14. 15. Pro. 24. 16. Psal. 19. 12.}

Q. I perceiue then, that you cōfesse your selfe to be a sinner.

A. Yes, for if I ^c should say I had no sin; it were to deceiue my selfe, make God a liar, and the truth were not in me. ^{c 1. Iohn 1. 8. 10.}

Q. What is the reward of your sinne.

A. Euerlasting death, and ^a condemnation both of soule and body. ^{a Gen. 2. 17. Eze. 18. 4. Rom. 6. 32.}

Q. How do you beleeue to escape this your deserued death and condemnation. ^b ^{b Esay. 63. 16. Eze. 14. 14. Act. 14. 13.}

A. Not by ^b Saints, ^c Angels, or any other creature; much lesse by my own ^d merits. ^{c Heb. 1. 14 Apoc. 19. 10. d Ex. 20. 3.}

Q. How then?

A. Onely

4 A short Catechisme.

A. Onely by the death, mer-
 ites and pretious blood-shed-
 ding of my Lord and Saviour
 Jesus Christ, who hath in my
 nature (which he tooke in the
 womb of y^e Virgin) perfectly
 fulfilled the Law of God for
 me; and hath taken vpon him-
 selfe the punishment due vnto
 me for all my sinnes: so that
 they shall neuer any moze bee
 laid to my charge.

Q. Hath Christ died and
 shed his blood for al the world?

A. His death and merites
 are sufficient to purge y^e sins
 of the whole world; but anaile-
 ble & effectuall only to his elect.

Christ his flocke are called
 in the Scripture a litle flocke;
 and narrow is the way that lea-
 deth to life, and a few thre bee
 that find it: How then do you
 know that you are one of Gods
 Elect?

A. 3

A Short Catechisme. 7

4 publick prayer unto the Lord
to joine his blessing therewith,

Q. How many Sacraments hath God ordained in his Church?

A. Two.

Q. Which be they? A.

A. Baptism: the Sup. Math. 28.
per of the Logo. 19.

Q. What is a Sacrament? 10 f Luk. 22.

A. An outward sign, of an inward grace. 19.20.134. *Augustine.*

Q. What is the outward signe in the Sacrament of Baptisme?

A. E. Water.

Q. What is the inward grace? **Act. 10. 47.**

A. Do we have a new by ^h Mat. 3. 11
the Spirit of God. ^h Acts 1. 5.

Q. How is your faith strengthened, by the outward signe of water?

A As water washeth away
the filthinesse from the body; ^{i I. Ioh. 1. 7.}
euen so am I put in mine, that ^{Heb. 9. 14.}
the ^{Iohn 13. 8.} blood of Christ, through
faith, purgeth me from all un- ^{9. 10.}
cleanesse ^{Apoc. 1. 5.}

8 *A short Catechisme.*

cleannesse of sin, both in body
and soule.

2. What are the outward
signes in the Sacrament of the
Lords Supper?

1 Math. 26. A. 1 Bread and Wine.

26. 29. 2. What is signified thereby?

k Gal. 2. 19 A. The k Body and Blood
of Christ.

1. Tim. 2. 6. 2. How is your faith
1. pet. 1. 18: strengthened by the Bread and
19. Wine in that Sacrament?

A. As I see the bread broken,
and the wine poyzed out; so do
1 Eph. 1. 18 I behold with the 1 eies of my
m Gal. 3. 1. mind the Body m of Christ to
have bene broken, & his Blood
n 1. Cor. 11 shed, and am put in mind of my
26. n redemption thereby. And fur-
o Psal. 14. ther, as with this fleshly hand
15. & 104. I receive the bread and wine to
15. feed my o body; even so, with
p Heb. 10. my faith (which is the p hand of
22. my soule) doe I reach vp into
q Colof. 3. heaven to feed my q soule vpon
1. Ioh. 6. 35. Jesus

A Short Catechisme. 9

Jesus Christ.

Q. What else do you learne by the Bread and Wine in this Sacrament?

A. As many grains of wheat make but one loafe of bread, & many grapes one cup of wine; even so Gods faithfull people being many, are but one spirituall body, and members one of another vnder their head Christ Jesus.

1st Mar. 8. 11

Apoc. 7. 9.

1st Rom. 12.

4. 5.

1st Eph. 1. 26

23. & 4. 5. 2

Q. Is the bread and wine in the Sacrament, the very Body and Bloud of Christ? **A.** ^u **Yes,** ^u **Mat. 15;**

Q. Why then are they so called?

A. Because they bee holy signes, & sure pledges vnto vs of his Body and Bloud, and do put vs in mind of our redemption thereby. As our Saviour himselfe of ^y bread: ^y Take, eat this in remembrance of me. And of ^y wine S. Paul saith: ^z Drink

1st Gen. 17.

11.

Rom. 4. 11.

1st Luk. 22.

19.

1st I. Cor.

25.

10 *Asbort Catechisme.*

ye all of this in remembrance
of me, as often as ye eate of this
bread, and drinke of this cup,
ye shew the Lords death till
he come againe.

Q. Doth it not differ from
common bread and wine?

A. In nature it differeth
not, but in use it doth.

Q. How in use?

A. Common bread and wine
are receined to feede the body
only; but this in y^e Sacrament,
I receiue to stenthe my faith,
and so for the nourishment and
comfort of my soule.

Q. But S. Paul saith, that
whofoeuer eateth and drinketh
vnnorthily thereof, maketh him-
selfe guilty of the Body and Blood
of Christ?

A. It is true: and therefore
I am admonished by him to
try and examine my selfe, be-
fore I presume to eate of that
Bread

^a 1. Cor.

11.29.

1. Sam. 21.

16.

^b Psa. 104.

15.

^c Luk. 22.

19.

^d 1. Cor.

11.26.

^e 1. Cor.

11.29.

11.

11.

11.

11.

11.

11.

11.

11.

11.

11.

11.

11.

11.

A Short Catechisme II

Bread, and drinke of that Cup.

2. How, then, will you examine your selfe, that you may come worthily to the Lords Table?

A. By searching my soule
unfeignedly touching these ne-
cessary points following.

First, whether I be in the
s faith; that is to say, whether I
do stedfastly beleene, that God
will be ^h merciful vnto me. for
giue mee all my ⁱ sins, giue mee
the kingdome of ^k heauen, and
all things needfull in this ^l life
both for soule and body, and all
in this for Iesus Christ his
sake, and through his onely
merites.

Secondly, whether I bee
 thankfull to God for all his
 mercies, especially for the re-
 demption of his Elect by the
 death of his deere Sonne.

Thirdly, whether I p. 80. Psa. 32. 5. 6
113 3 knowledge

12 A short Catechisme.

knowledge my sins vnto God,
 with a ⁹ penitent & sorrowfull
 heart for committing the same.

^{21.} ⁹ Mar. 15. ¹ Psal. 51.1. ^{2.3.17.} ² Ez. 18.31
¹ Phil. 3. 13. ¹ Rom. 7. ^{22.23.}
¹ Psal. 119.91

Fourthly, whether I pur-
 pose vnseynedly (by Gods
 grace) to lead a new life in some
 good measure, ¹ according to
 his blessed Commandements.

Fiftly, whether I be willing
 to the vttermost of my power
 and ability to ^u satisfie them,
 whom by word, or ^x deed I
 haue vncharitably offended.

⁷ Luk. 17. ^{34.} ¹ Math. 6.22
 & 18.35. ² 2.Tim. 2.
 25.16. ² Mat. 23. ^{24.}
^b Rom. 12. ^{20.21.}
¹ Math. 5. ^{44. &c.}
^c Ioh. 3.5. ^{6.}
¹ Phil. 1.8.

Lastly, whether I can, vn-
 seynedly & forgive them that
 haue offended me, seeke their
 amendment (being a misse)
 then be ^a reconciled vnto them;
 and so expresse the true testi-
 monies of Christian lone to-
 wards all, euen my ^b very ene-
 mies.

This lively and fruitfull
 faith being by Gods holy ^c Spi-
 rit ^a begunne in me, I may for
 the

A short Catechisme. 13

the strengthening thereof, with
 thanksgiving and ^c comfort ^e Luke 17
 worthily repaire to the Lords
 Table, and by the same faith,
 spiritually ^f eate the flesh of ^f Rom. 1.
 Christ, and drinke his blood. ^{17.}
 By the same faith also I dwell
 with Christ in ^e heauen; and he ^e Ioh. 16.
 by his holy Spirit dwelleth ^{17.}
 with mee here upon ^h earth to ^h Iohn 6.
 mine unspeakeable ioy and ^{53-54.}
 comfort during my pilgrimage ⁱ Heb. 13.
 in this wretched world; and af- ^{14.}
 ter this life ended I shall in my ^{Ioh. 7. 1.}
^k body and soule bee perfectly ^k Phil. 3.
ⁱ ioyned vnto him in heauen, ^{20. 21.}
 there to remaine and ⁱ Ioh. 14. 3.
 raigne with him for ^m 1. Thel.
^m euer in glory. ^{4. 17.}
 So-be-it. ^{Apec. 20. 4}
^{5.}

14 A Short Catechisme.

1. Pet. 4. 10. *As every man hath received the gift, so let him minister the same, as a wise disposer of the manifold graces of God.*

2. Cor. 4. 6. *God, that commanded the light to shine out of darkness, is he that hath shined in our hearts, to give light of the knowledge of the glory of God in the face of IESVS CHRIST.*

Apoc. 7. 12. *Praise, and Honour, and Wisdom, and Thanks, and Glory, and Power, and Might, be unto our God for ever.*

Apoc. 20. 4. *They shall sit upon thrones, and judge the twelve tribes of Israel.*

A

B

A

A certaine Christian being through weakenesse often tempted, and diuers times overtaken, with one, and the same sinne, at last, fate downe in some heavinessse by himselfe; and was comforted againe, by reasoning with himselfe in this manner.

TO flie from my God I cannot,
 To lie still in my sinne I may not,
 To dispaire of mercy I ought not,
 To go vnto God I dare not,
 To pray I would, but I cannot,
 To repent, I do, but I feele it not,
 To beleeuē I desire, but I doubt.

By this my lord custome,

God is dishonoured, while I professe
 to serue him. God is displeased while I
 prouoke

prouoke him to his face. Gods Spirit is both grieued and quenched. Gods graces are abated and withered; my memory dulled, my senses benumbed, my mind besotted, my heart hardened, sathan strengthened, my body weakened, and my soule endangered.

I grow rich in sinne, poore in grace and goodnesse; my head is troubled; my conscience terrified, my profession stained, my credite cracked, my time wasted, my strength consumed, my God angred, my sin aggravated, my burthen encreased, my punishment enlarged, and my Saluation hazarded.

I sigh, but without sorrow,
I wish to be rid of it, but I grieve not,
I do grieve at it, but I weepe not.
Oh Lord that I could leaue it,
Oh that I could forget it, forsake it, and
confesse it with a broken heart.

How farre shall I venture?

How

A Christian being Tempted. 17

How long shall I prouoke his Maiesty?
How long shall he forbear me?
How often might he haue smitten mee?
How suddenly could he cut off?
How long shall he correct me in vaine?

At length o Lord bee mercifull vnto mee, and make my resolutions firme and strong.

Oh the loathsomnesse of sinne, the deceitfulnesse of sinne, the sweetnesse of sinne, the bitternesse of sinne! Oh the beginnings, the fawnings, the growing, and the ending of sinne! Oh the enuy of Sathan, the weakenesse of my faith, the falshood of my heart!

When shall I know these?

Oh that I could know them better then I do! oh that I were not so well acquainted with them as I am!

What shall I do?

Shall I go on still as I haue done? God forbid: shall I go back-ward? shall I stand in vaine? not so: shall I despaire? why so? Haue my sinnes quite dried vp the mercies

cies of God? then is hee not infinite in mercy, which to thinke were high blasphemy. Will he not heere me if I humble my selfe in prayer, and call vpon him in distresse? then should I go about to make him a lyer.

Shall I presume longer? I haue presumed too much. Is there no repentance without teares? Is my heart so hardned that it can neuer be softened? then something were impossible with God.

Hath this come to passe without God? Hath sathan gotten the victory? but how can that be, when God is stronger then he? Hath not Christ Iesus dyed for mee? Hath not God loued me? Yes verily, he hath loued me, I haue good experience of it, then hee doth loue me still, for whom he loueth he loueth for euer, and his gifts are without repentance. Hath he not destroyed sin and death for me?

O Lord increase my faith.

Why should I not belecue in him, and obey him? saie I would belecue, and repent, and amend, and pray, &c.

And

And therefore I cannot, nor will not, conclude that I am damned, for these my desires are of Gods Spirit within me: And he will not quench the flax that smoketh, nor breake the bruised reede; but he wil also satisfie those that hunger and thirst after righteousness: Blessed bee his name for euer, who hath made mee a Conqueror, through Iesus Christ his Sonne.

And therefore, now (by his mercifull assistance) I vow vnto God to serue him more carefully then I haue done. O Lord strengthen me with thy grace, and there-with defend me as with a shield.

Auoid Sathan, thou hast no part in me, Thou art a lyer at all times, before my fall, and after my fall, and all to deceiue mee.

But my God is iust, and true, and mercifull to me in his sonne Christ Iesus, and for his owne names sake will doe away all my iniquities, so that all thy siftings shall turne to thy spoile, and to the magnifying of his grace in me, yea and shall

shall bind me more neere vnto him; for the more sinnes hee forgiueth vnto me, the greater is his mercy, and the more I shall loue him for his beloued sonne my Lord Iesus and blessed Sauour.

Oh my soule, remember from henceforth, what fruite thou hast reaped and art like to reape of that, whereof thou art afraid and ashamed.

Restore vnto me the ioy of thy saluation.
Psal. 51. 12.

O Ioy restored is better then ioy continued, for by wanting of it, wee know the worth of it, and are stirred vp to pray for it,

FINIS.

or
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